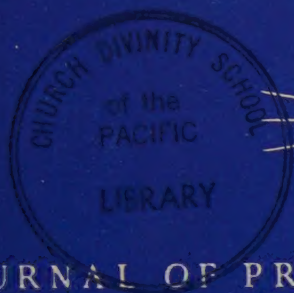


THE
EXPOSITOR
D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

PURELY BUSINESS

IN THIS editorial comment from the busy and able pen of John C. Bridges, Editor of BUSINESS PUBLISHER, is a good suggestion of why The EXPOSITOR is appearing in a new garb. For obvious reasons, it is more seemly that an analysis of the trend in the entire printing industry, over the last half dozen or more years, should be made by other than The EXPOSITOR editor, and it is significant that this protest against current practice in the printing industry, appeared over two years ago. While countless voices have been raised, and are being raised, I have heard none which have diagnosed more succinctly the ailment of the printery and the woe of the publisher. JMR

ONE of the great questions of our economy is, *What is craftsmanship coming to?* In practically every type of commercial enterprise the emphasis seems to have been shifted from an honest day's work to chiseling the buying public. Whether or not the shift in attitude is any greater on the part of the workman than on the part of the boss is a moot question. But at least this shift is more obvious on the part of labor. The printing industry generally is feeling strongly the effects of
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A COMMON SENSE APPROACH TO THE DELINQUENCY PROBLEM

DAVID W. ARMSTRONG

WHEN I went to Worcester in 1907, one of the first newspaper interviews I had was regarding the rising tide of juvenile delinquency. From that time to the present, people have periodically become "steamed up" about it.

We have had many meetings and conferences about it. We have discussed causes, fixed the blame, and gone back to our jobs. The interest of the public waned and there has been an increase in delinquency in every generation. I believe that this committee has performed an important service in again focusing the interest of the people of this country on the problem and I am very hopeful that something will come out of it of lasting value.

CAUSES

The causes of delinquency are well known. We know that the more serious forms of it are the product of barren homes and bleak neighborhoods. We know it breeds in the streets under bad companions and bad leaders. We know that a boy's character is formed by environment and the influence which surrounds him for good or for ill.

Much has been said through the years about the role of the parents. It has been popular to say that parents are entirely to blame for all delinquency. I know from actual experience that this is not true. I have seen as many careless and even vicious parents as anyone. On the other hand, I have seen many who loved their children, as you and I love ours, doing the best they could with limited home and economic resources and with limitations within themselves. Many of them do not have the know-how and are be-

wildered.

I have seen many widows who were helpless in controlling their boys. I have known widowers who did not seem to know what to do without the mother. Step-parents often have no control or influence over the children of other parents.

Poverty and tensions create an unhappy atmosphere. Bad health may handicap parents. There are also things within the child, himself, which might make him difficult to deal with. The more the homes are crowded, the greater the inability to provide constructive interests for the children, and the worse the neighborhood environment is, the greater is the difficulty for even the best and the wisest parents.

I know there has been increase in delinquency

among boys and girls in good neighborhoods, largely due, I believe, to changed patterns of group behavior, but every study that has been made shows that the greatest amount of delinquency comes from crowded and poor areas. We have made many such studies, always with the same result. It is from the environment and conditions in such areas that the criminals of the future will largely come.

THE DANGEROUS HOURS

The home, church and school are the fundamental institutions in the building of character in our children, but it is time the people realized that they must be supplemented by giving boys and girls opportunities for wholesome activity and and by providing understanding, trained leadership and guidance.

For many boys and girls the free-time hours are dangerous hours in which the

WE LISTEN, profitably, to the voice of experience and authority. The voice behind these columns is just that, for they are a portion of the testimony given by David W. Armstrong, Executive Director of the Boys' Clubs of America, before the United States Senate Sub-Committee, on Juvenile Delinquency.

Mr. Armstrong has been a recognized leader in work with boys for half a century. For thirty five years, he was the Executive Director of the Boys' Club of Worcester, Massachusetts, a club of 7,300 members ranging from eight to twenty years in age. For thirteen of those years he was also probation officer for juveniles in Worcester County, and for a time he was Commissioner of Public Welfare of the Commonwealth of Massachusetts.

influence of the home, church and school are being undermined. When the boys and girls are out of school and their homes, when parents are careless or inadequate, and when churches and synagogues have lost their influence because of non-attendance at religious services, the need of supplementary activity and guidance increases.

A LITTLE FOR PREVENTION

Isn't it common sense to pay a little for prevention of the colossal cost of wasted lives by giving young people opportunities for decency and by building character in our youth? Why not provide every opportunity within our resources for wholesome activities for our boys and girls, and all the good influences with which we can surround them?

BOYS' CLUBS

I know that it works. Our Boys' Clubs are crowded in crowded and low income areas of cities and in towns where the buildings are accessible to the less privileged. Membership is available at low cost. The opportunities for constructive activities are available every day.

Their programs are more than recreational. Besides their physical training, educational and vocational classes, group and cultural activities, their trained leaders vary on an everyday planned individual service and guidance program.

In one year there was a drop of from 40 delinquents in Houston, Texas, to almost none after the Boys' Club was established. The Chief Probation Officer of the Court wrote:

"Records from our department for that district (where the Boys' Club is located) have noted a marked decrease in juvenile delinquency and attribute much of this improvement to the influence of the trained leadership made available to the underprivileged children of the Variety Club."

In a report by Major William Kiefer of the Crime Prevention Bureau, Louisville, Kentucky, in 1953, it was pointed out that after the Boys' Club was in operation for several years, the number of cases of juvenile delinquency in that area dropped from 327 to 54, and in the report from a judge of the Children's Court in Schenectady County, New York, it says, "The

activities of the Schenectady Boys' Club eliminated approximately eighty percent of delinquency and anti-social misconduct of boys in that district."

NEED FOR TEAMWORK

The juvenile delinquency problem, however, will never be solved to any large degree, by any single agency or by any group of agencies. I believe that it is a problem that requires teamwork by all agencies and all individuals who deal with families and with children.

I believe that parents should be made aware of the dangers to their children from the lack of training and supervision of their activities and regarding adverse influences which may, or could, surround them when they are away from home. Advice to parents should be a definite part of the program of agencies which deal with families and children.

I could vail for even greater attention to the development of character in the school and greater effort by the churches and synagogues to attract children.

There should be reinforcement of all agencies, public and private, which are concerned with families and children, including among others, the public welfare and family service agencies, the children's agencies and guidance clinics. They have an important part to play in a concerted effort to lessen delinquency.

I would call for a greater interest and support of all the public and private agencies which provide wholesome activities, leadership and guidance for boys and girls. The problem of delinquency will not be solved by fantastic schemes. Established organizations have "know-how," based on years of experience.

No plan would be complete without consideration of the preventive side of the work of the police and the courts. Their efforts should be reinforced by public opinion.

PUBLIC INTEREST AND SUPPORT

Interest should not be allowed to die down until another wave of delinquencies arouse public concern. The public should be kept continually aware of the problem of delinquency by all agencies and individuals who are concerned with boys and girls. The problem should be dramatized.

The national civic, fraternal, veteran,
(See Page 284)

The Relevance of Jesus

For Our Time

W. FRANKLIN HARKEY

THE lawyer in court, often says, concerning the testimony of a witness, "It is incompetent, irrelevant, and immaterial." These terms indicate that what has been offered is wholly superfluous. Too many take the same attitude with regard to Jesus. He cannot be shunted aside so lightly. He is relevant to our lives. He is contemporary with each generation. What the people of the first century found to be true, we know, His life and teaching confront men and women at every turn of life's road.

There is an all-inclusiveness in the message. He encompasses all of life. He said, "I am the bread of life;" "I am the door;" "I am the light of the world;" "I am the Good Shepherd;" "I am the way, the truth, and the life;" "I am the true vine." Walter Marshall Horton calls Him, "Our eternal Contemporary." "When we look to Him out of our present distresses, and cry to Him for help, we do not raise our voices as though two thousand years of time and change, or as though some unbridgeable gulf, parting time and eternity, stood between us. The one to whom we cry seems to be at the same time, our living contemporary and our eternal link with the unchanging God."

How Jesus dealt with men and how His teachings solved the questions of men then, will give us light as we seek the solution for our vexing problems now. With Him we have to deal. He cannot be cast aside as irrelevant to the questions and problems of the present. There are certain great aspects in which this relevance appears. These offer suggestive trails for research into His character and teachings.

RELEVANCE IN HIS ORIGIN

The words of Jesus reveal the fact that He came from God. He gave His friends and His enemies certain definite answers to questions that were asked. He was the Messiah. He was the Son of God. Forty-five times, in the Gospels, Jesus speaks

of Himself as having been sent of the Father. Emphatically, He states, "My doctrine is not mine, but His that sent me."

This aspect of His ministry was everywhere noted. His message bore an authoritative note. The world had long wanted a voice of authority. Man still calls for a leader, a voice that will command attention. All classes of people found in Jesus their ideal, and they knew that He had something they needed. The common people heard Him gladly. Men still marvel concerning the power of Jesus. Other teachers may come and go, but He abides. The Bible reveals Him as our Prophet, Priest and King. The question is still pertinent, "What think ye of Christ?" We have often talked about the strange man of Galilee, but until we have accepted the fact of His origin, His life and teachings are baffling. Our attitude should be that of Peter, "Thou art the Christ, the Son of the living God."

RELEVANCE IN PURPOSE

Very early in His ministry, Jesus announced His purpose to seek and save the lost. His purpose may be summed up in three great aspects of His mission. First of all was the great desire to serve. He said, "I am among you as one who serveth." In fulfillment of that purpose Jesus gave Himself to an untiring ministry on behalf of men. His was a full life of compassion and ministry to sin-sick and troubled souls. He met life at every turn of the road. No wonder that the church in every age has been distinguished by its ministry. The followers of Jesus have ever been busy healing the sick and preaching the Gospel of good news. The world is still needy. Men are hungry. Life is unsatisfying. In the midst of the world stands the same compassionate Saviour announcing to all, "I am the bread of life." Because the world is needy and because there is no one who can satisfy the hunger of men, Jesus is

still relevant in every particular of life. His relevance is unquestioned in the field of noble service.

Furthermore, Jesus is relevant as to His teachings. The record is, "The common people heard Him gladly, for he taught them as one having authority." Blot out the teachings of Jesus and the world would be lost in confusion. In every era however dark the hour may be, the teachings of the Master have always been a rallying point. When men desire to find new ways and new avenues to travel toward the goal of peace and goodwill inevitably they turn to the body of truth which Jesus left. If these should fail mankind would revert to total barbarism. When the world is lost in despair and when men's hearts fail them, it is always Jesus who confronts us with the calm statement, "But I say unto you." Then, we look for new motivation, and mankind makes a new start for the goal of righteousness.

No less is Jesus relevant when we come to the supreme thing of life, sacrifice. He died on the cross for the sins of men. The one all-inclusive symbol of the New Testament is a cross. Man needed a Saviour. Man needs a Saviour now. Sin holds men in bondage, and so we continue to sing,

*There was no other good enough
to pay the price of sin;
He only could unlock the gate of
Heaven, and let us in.*

RELEVANCE IN SOLVING PROBLEMS OF LIFE

Somehow, the problems of men were dissolved in the presence of Jesus. To feed a hungry multitude is no small matter. The disciples were baffled in the presence of great need. But Jesus said to them, "Give ye them to eat." The hungry thousands were fed, and just like Jesus, He turned to the greater needs they had, the spiritual needs. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." He met a business man in Jericho by the name of Zacchaeus. Apparently the business reputation of this man was none too good, but Jesus so wrought upon him that he changed his entire outlook upon life. Poor blind Bartimaeus found out that Jesus was passing by and made his out-

cry. Now, nobody was concerned with the problem that Bartimaeus had until Jesus revealed the fact that people of the type of this blind man were also children of God.

Manifestly, our age is not unique with its problem cases. Not least among our problems is how to live together. Jesus has the solution of that question. That we have never seriously attempted to live as He would have us live does not invalidate His solution of our problem.

Jesus is indispensable if we are to recapture the minds of men for great and noble tasks. Men can't say that Jesus is irrelevant for our age. The hope of the present and the future lies in the acceptance of the principles which He proclaimed. That truth led Principal James Denny to say, "What makes me even the kind of Christian that I am is that I dare not turn my back on Jesus and put Him out of my life." The explanation of the collapse of character and the disintegration of international life is found in the rejection of the Gospel. Mankind has always needed a Saviour, never more so than right now. Jesus said, "I am the way the truth and the life."

Our age has proven the futility of life that is minus the spirit of Jesus. As we look in perspective it is not hard for us to discern that many people had casually bowed religion out of their lives. In the midst of life, with its perplexing questions, they found no place for the teachings of pure and undefiled religion. We now know that we are helpless unless we can anchor our lives to the Rock of Ages. Security for living can no longer be based upon force, or upon the precepts of man. God must be in our every day, workaday life. He is as essential as the bread we eat, or the air we breathe, or the light that lights our pathway and makes our home comfortable. Indeed, that is what Jesus was telling His disciples when He used the great metaphors, bread, salt, and light. As these are essential for life, so Jesus is just as essential for the abundant life.

Applying this truth to our times, Jesus becomes for us and all mankind, the indispensable Christ. "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall

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The Editor's Columns



ECUMENICITY TWO CENTURIES AGO

Credit is due Dr. Edward Laird Mills for sharing an interesting echo out of the yon years. In his recent letter he says, "I include a statement by John Wesley about denominational bigotry made long ago. It may be timely, in view of Evanston."

Yes, it is timely, in view of Evanston, though that significance to which the good Doctor alluded, will, like John Wesley, belong to Eternity before this column can reach your eye. Nevertheless it is timely in view of Evanston, and for the same reason and after the same fashion that it is timely in view of Erie, El Paso, Escanaba, East Podunk and all points west, for where you find a city, a town or hamlet there are you likely to find denominationalism in its most virulent form, suffering the spiritual malignancy of denominational divisiveness.

Our Protestant Church, yours and mine is a wholly unique institution among all institutions. That, for countless reasons, among which, and of immediate interest, are its unanimity of purpose and contradictory multiplicity of method and manner. No other institution on earth can be found in any field of activity, which is at its own throat in like manner. That the goal is the thing, we are vociferous in granting, yet having granted we forget the goal and busy ourselves with the style and lane of our running.

Obviously, there is much of precedent for our attitudes and operations which antedate John Wesley, many of them, by centuries. But his plea is symptomatic of that known by countless grieving souls anent this "craft of the devil or the folly of man."

Wesley says, "The thing which I was greatly afraid of all this time, and which

I resolved to use every possible method of preventing, was a narrowness of spirit, a party zeal, a being straitened in our own bowels, that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this, frequently to read to all who were willing to hear, the accounts I receive from time to time, of the work which God is carrying on in the earth, both in our own and other countries, not among us alone but among those of various opinions and denominations. For this I allotted one evening in every month; and I find no cause to repent my labor. It is generally a time of strong consolation to those who love God and all mankind for his sake; as well as of breaking down the partition walls which either the craft of the devil or the folly of man has built up; and of encouraging every child of God to say, (O when shall it once be!) "Whosoever doeth the will of my father which is in heaven, the same is my brother and sister and mother."

John Wesley. 1748

PULPIT TACTICS

I went to church yesterday and witnessed a series of operations which filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base, if the exigencies of the engagement demanded it. His mistake was one of over-caution. In order to defend himself from an attack of the higher critics, he had strengthened his front by barbed-wire entanglements in the way of exegesis. This was an error of judgment, as the higher critics were not on the field, at least in sufficient force to take the offensive. The entangle-

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THE CHURCH *at* WORK



PRAYER RETREATS A SPIRITUAL EXPLORATION

The plan for a concerted search, thru Prayer Retreats, for answers to two questions:

How can we find the will of God?

How can we get power to do it?

will find a waiting and ready group of prayer-conscious Christian believers in any and every community in the nation. The new book, prepared by an earnest interdenominational group of ministers and laymen, with an introduction by Bishop Gerald Kennedy, entitled, "*The Will of God*," may be ordered, fifty cents the copy, or 12 copies at thirty-five cents apiece, from

Tidings
1908 Grand Avenue
Nashville, Tenn.

and with your order, ask for the 4 page brochure, *A Spiritual Exploration*, giving instructions and information about the plan for nationwide prayer-retreats. Here is a plan to permit expression of faith in the greatness and goodness of God, inwhom we place our trust, and our willingness to attempt great things through Him. Do it today!

FAMILY LIFE TODAY

The increasing life-span for the aging plus the increased birth-rate, is presenting new problems in many families, above and beyond the responsibility for shelter, food and clothing.

Psychologist Mary Fisher Langmuir offers some good suggestions to help keep the peace. They are:

1. *Discuss grievances openly.* Don't plan for the elder members, plan *with* them. Don't hide hurt feelings. Talk things out.

2. *Try to understand needs of the elderly, as well as those of children.* All ages want to take part in family and community life. Elderly persons as well as children develop complexes when excluded from active family activities. Young and aged must have activities which are interesting to them, and feel useful to loved ones about them in the home. There is plenty of work to be done in and about any home, church, school to give every one a share of it. Only the incapacitated should live without contributing their share to the welfare of those around them.

3. *Don't have differences over disciplinary problems.* The younger generation asks, "How can we keep parents and grandparents from interfering? The elders ask, "Are we supposed to sit by without a word and watch the little children being spoiled?" Each group must learn to understand facts in relation to today's customs and methods of training children, rather than develop tensions on the basis of what was done a generation or so ago. Life moves rapidly; customs change. It is the basic understanding of character that counts.

4. *Treat incapacities of the aged with the same tenderness and understanding you do those of the very young.* Loss of hearing, dimming of sight, loss of memory, these are common with the passing years, but handicaps of this nature are not peculiar to the aged. There are countless handicapped children; we go great lengths to understand their needs and try to help them; ridicule is not the answer to actual or seeming handicaps. Concern and sincere interest in the welfare and happiness of the one handicapped is the better way.

RELY ON THE RICHES OF CHRIST.

"The Christian minister should rely on the riches of Christ, not on oratory, personality or administrative technique." Declared Eugene Carson Blake, Presbyterian General Assembly, at the recent installation service of a pastor.

"A minister of Christ is at best an adequate earthen vessel; an instrument in order that the Gospel may be made known to man. The Christian message is simple and anyone can understand it, yet its real acceptance as the truth and demand of life is so revolutionary that it cuts like a two-edged sword across the commonly accepted culture of our day," continued Dr. Blake, "and while the minister should seek to make his message intellectually acceptable, he should not make the mistake of talking only to the intelligentsia. On the other hand there are many warm-hearted and sincere Christians who bring the whole faith and program into disrepute because their gospel is adulterated with all kinds of provincial prejudices and ignorances.

"It is the duty of the minister to combat the skepticism, despair and secularism of the modern world."

NEW SILICONE PAINT EFFECTIVE AGAINST SEEPAGE

Effective against seepage on brick, poured concrete, cinder block, stucco, cement plaster or other porous masonry. **SILITEXS.F.**, a new silicone paint promises help in case of damp basement walls and floors. It has been used to waterproof a number of industrial projects and is recommended. It is made by Siliphane Corporation of America, Inc., New York and the price is indicated as three ninety five a gallon at local paint stores. This may mean the solution of the problem of that damp basement.

KARPETEX

A new rubber-based carpeting that can be laid wall to wall easily and expertly, made by Forest City Products, Inc., of Cleveland, Ohio, should be the answer to many congregations for the renewal of their floor covering. It is suitable for the chancel, church offices and any other rooms in the church or parsonage, including the auditorium. The pure latex foam base is banded to the colorful fabric of

a flat-weave upholstrey type; one line is all cotton, the other carrying metallic yarns. A special tape laid on the floor seams the carpeting firmly and permanently. It can be cut to fit with an ordinary shears. Prices, all cotton in 27 inch width, three ninety-eight for linear square yard; metallic fabric, same size four ninety-eight; wider sections to five ninety-eight. Full details may be had by writing the Forest City Products, Inc. 722 Bolivar Road, Cleveland, Ohio.

WHAT SHALL I SAY.

The question confronting every minister when called upon to prepare a sermon or talk, is, What shall I say? How he answers that question determines the effectiveness of his teaching ministry.

The new volume by Arnold Obermeier, *What Shall I Say?*, Concordia, 95 pages, contains 21 addresses for various occasions. The author says, "To say something worthwhile, something of value to the soul, and to say it in a way that holds the interest and hits the mark, is of primary concern."

TRY PRAYER

This 12 page, pocket-sized booklet is the answer to most of man's problems, any time and anywhere, but especially, here and now. The initial paragraph tells us why we should pray. "We are living in a restless, rushing, hurried hour. The nerves are jittery, bodies tired, hearts anxious and aching. How can we relax? How can we be composed in the midst of confusion? Here is a fine recipe: Cultivate the practice of prayer! If you want release from the tensions and troubles of life; if you want order out of chaos, answers for your queries and satisfaction for your problems, trust in God and express your trust in prayer."

The author defines prayer, tells where to pray, when to pray, what to pray for, and lists hinderances to prayer, as well as suggesting faith in prayer. He tells us why some prayers are unanswered and in his closing words he suggests there "Are no unanswered prayers."

This little treasure booklet is available for ten cents at your bookstore, and this writer hopes the day is at hand when every church-member will be supplied with a copy of this booklet and

is urged to make its message a part of his life. It is that fine.

Several other fine booklets are available through Concordia Publishing House, St. Louis. They are;

"But What Can Sunday School Do for me?"

"Is Jesus on the other Side of The School Door?"

"The Lutheran Confessions."

All three are ten cents apiece.

PAINT REMOVER

A non-inflammable and non-toxic product, designed to remove paint, varnish, shellac and stain with one evenly applied coat, made by the Winfield Brooks Co., Woburn, Mass., costs about two fifty a quart. It is brushed on wood, plaster, metal or glass. Given time for the single application to soak in, the finish becomes soft and loose and may be removed with a wet rag or a brush. Ask your dealer about T.M.-4 Paint Remover before that refinishing job.

NEW INSPIRATIONAL FILMS READY FOR FALL RELEASE

Six new inspirational motion picture films will be released this Fall by the producers of the widely applauded film, *This Is The Life*.

A picture of particular interest is the new film, *A Chance To Grow*, which is a film presenting an important aspect of Christian family life. It was produced in co-operation with the Radio and Film Commission of the Methodist Church.

Active participation in the church, in *Workers Together With God*, was made in co-operation with the Evangelical United Brethren Church. It shows in dramatic fashion how all members of all ages can assist vitally in bringing others to active church membership.

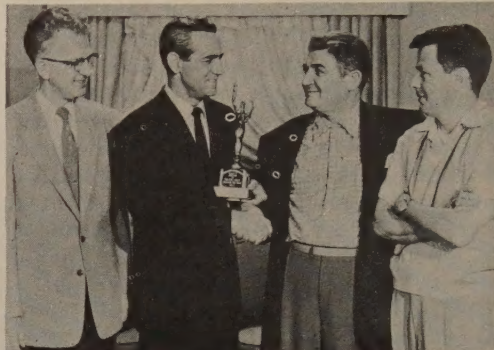
A Boy And His Bible presents a strong message of hope for this world, through Christ, against a backdrop of a newspaper office.

The three other new films were produced for and in co-operation with the Broadman Films, of the Sunday School Board of the Southern Baptist Convention.

All six of the new releases are 16mm. in black and white and are from 30 to 33 minutes in length.

OSCAR FOR STAR OF *THIS IS THE LIFE* FILM

Production of the *This Is The Life* television series was interrupted briefly but pleasantly, for the presentation of the church film field's highest award to actor, Nelson Leigh. This is the annual



The "OSCAR" Presentation.

Left to right, Rev. H.W. Gockel, Nelson Leigh, Mr. Hersch and Director Claxton.

"Oscar" given by the National Evangelical Film Foundation and Christian Youth Cinema, for the "most outstanding character" of the year in Christian Film production. Leigh won the award for his sterling characterization of "Pastor Martin" in the Lutheran (Missouri Synod) television series which already consists of 78 half-hour films and for his classic portrayal of the roll of Jesus in the *Living Bible* series, both produced by the Family Films, Inc., of Hollywood.

The attractive statue was presented by Sam Hersch, Family Films President, in the presence of Rev. Herman W. Gockel, representing the Lutheran Church, (Missouri Synod), and William Claxton, Director of Family Films, Inc., and the TV series.

CHURCH COFFEES HELP MEMBERS GET ACQUAINTED

The after-service coffee-hours which gave impetus to the country's "back-to-church" movement introduced several years ago, are still helping to increase in various states.

The growing "Church-going-through-fellowship" movement proves an effective means of getting new members acquainted with older members, and in the words of

ne pastor, "is also widening family relationships in the church."

One of the oldest of the "church-coffee-cours" is that of St. John's Episcopal Church, Washington, which has been pressing the idea to build good-will, for more than ten years. St. John's holds meet-acquainted "coffees" after both the morning and evening services. Comments from other ministers include;

"In a city the size and temperament of New York, coffee get-togethers after Sunday morning services are vital spiritually, sociologically and psychologically. Their popularity has increased almost unbelievably. We are now using the big auditorium for the after-service fellowship meetings, and it still looks like a sub-way crowd, so we're looking around for a larger place. Church attendance has at least doubled."

Rev. John Ellis Large

"They make visitors and new-comers feel part of the parish more quickly. The custom has grown a great deal."

Rev. William Sharp

"The chief benefit is the widening of family relationships within the church. One entire family gets acquainted with another entire family. Also the family attends as a unit. The social aspect helps increase the reach of religion and provides friendship over a cup of coffee."

Rev. Robert Fay, Columbus, Ohio

TABLE COVERS

Table covers to grace your church banquet tables are available now in the form of beautifully embossed rolls of tough, durable quality paper having a draping softness almost the equal of table linen. Rolls are 40 inches wide and 300 feet long and come wrapped and packed six rolls to a carton. For full information write the American Paper Products Company, East Liverpool, Ohio.

Someone once said that if we could get religion like a Baptist, experience it like a Methodist, be positive about it like a Catholic, be proud of it like an Episcopalean, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a Negro, we would have some religion.

ABINGDON AWARD ANNOUNCEMENT

Abingdon Press has just announced that competition is again open for the coveted \$7,500 Abingdon Award, which has been referred to as the "highest distinction in the religious field."

The Abingdon Award was established to "encourage the writing of distinguished books in the broad field of evangelical Christianity."

The six judges for the 1955 Award are Walter Russell Bowie, professor of homiletics in the Protestant Episcopal Theological Seminary in Virginia; George A. Buttrick, pastor of Madison Avenue Presbyterian Church in New York City; W.E. Garrison, professor of philosophy and religion at the University of Houston and literary editor of the *Christian Century*; Nolan B. Harmon, editor of Abingdon Press; Halford E. Luccock, professor emeritus of homiletics at Yale University Divinity School; and John A. Mackay, president of Princeton Theological Seminary.

Any unpublished manuscript excepting only fiction and poetry is eligible for consideration. The Award will go to the work which will, in the opinion of the judges "accomplish the greatest good for the Christian faith and Christian living among all people."

Previous Award Books include "The Kingdom Of God" by John Bright (1952), "Here I Stand" by Roland H. Bainton (1950), "Prayer and Common Life" by Georgia Harkness (co-winner 1948), and "The Religion of Maturity" by John Wick Bowman (co-winner 1948).

Those wishing full information about the Abingdon Award Contest should write to the Award Editor, Abingdon Press, 150 Fifth Avenue, New York 11, New York. An official notice of intention to submit a manuscript must be filed with the publishers before November 1, 1954. The finished manuscripts must be submitted by March 1, 1955 and the winner will be announced in October, 1955. An outright award of \$5,000 will be given the winning author at the time of the announcement, and \$2,500 in advanced royalties will be given him when the book is published in 1966.

100 PAGE CATALOG ON CHURCH FURNISHINGS

A 75th Anniversary Catalog, showing all phases of interior furnishings for the church, is available from R.Geissler, Inc., free to Expositor readers, (ministers) who write on their official church stationary, requesting the catalog.



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Readers of the Expositor will find R.Geissler, Inc., listed in the Expositor-Buyers' Guide each month, under Church Furnishings.

ONE SOLITARY LIFE

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office.

He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from

the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying - and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the center-piece of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one Solitary Life."

From The Sacristy

A GOOD DEED MAY BE COUNTERFEIT

A man once said, "I had a queer five dollar bill the other day. It had done a heap of good. It had paid a widow's rent and bought food for the hungry children. It had squared up three or four accounts; made a church treasurer happy when he found it on the collection plate; made the sexton happier when his back salary had been paid with it. After a time it came back to the bank whose name it bore, and, lo, the teller threw it out to be burned! "What's wrong?" asked the depositor who had brought it in. "Counterfeit," said the teller. All its good deeds did not enable the bill to pass the bank, where it really counted, when its real character was discovered."

"Without faith it is impossible to please God. "Good" deeds which do not grow out of faith in Christ are counterfeit, devoid of value in the sight of God.

Selected



The Pulpit

+ + +

The Strength of the Hills

CARL S. WEIST

Text: Psalm 95:4. In His hands are the deep places of the earth; the strength of the hills is His also.

IF YOU take the trouble to work your way up into a mountain, past cascade and craggy spur, you will begin to understand why momentous events have occurred to great souls on summits. Climbing is not easy and seems to many a needless waste of effort and time, just as the climb to the mountain of the Lord on Sunday seems unnecessary to some. But one who has made the effort and glimpsed far horizons and undulating waves of ranges has something which the one who stayed below can never understand. Likewise, the person who climbs in these hours of worship has something which the one who lingers and dawdles about carelessly at home can never understand. For here is the silent peak where the soul can see vast distances, breathe freely, look about and get its bearings.

That is what Daniel Boone used to do. He would seek out the highest point, then climb a tree. "Were you ever lost?" he was asked. "No," he said, "never lost, but I was bewildered once for three days." He always found his way again by seeking the highest point around.

God appears to have met men on mountains in a very special way, so that we often think that God exists on mountain tops as He does not in the valley. That is not true, of course. The fact is that having climbed to the hills the soul is prepared to receive God. So it was on a mountain that Moses communed with God and received the inspiration for the Ten Commandments which still underlie all fundamental law. When he came down that day the Scripture says that the face

of Moses shone with the glory of the Lord. It was to a mountain, Mount Nebo, that he was taken when nearing his end. As he looked down onto the Promised Land he would never enter, the old warrior-statesman bade farewell to those he had coaxed, loved, guided through the wilderness. It was on a mount that Jesus uttered the Beatitudes; and a little later, on a summit God with Moses and Elijah spoke to him, and Jesus was transfigured before His disciples. On that last day it was on a hill that He was hung, and love gave to the world on that hill its last and triumphant word of forgiveness.

The strength of the hills is His also. What is that strength?

Well, for one thing, there is on the mountain a sense of stability. One feels secure. There is no danger of a mountain collapsing. Under you and all around you is solid rock. You have a feeling the hymn writer is correct in speaking of Christ as a

Rock of Ages, cleft for me.

When one surmounts and stands upon such a rock, it is not surprising that God is very near, for a feeling of permanency shouts aloud the name of the Lord.

Now, you and I and all mankind crave permanency. More than anything else, it is the tearing away from us of things we have grown accustomed to, that confuses our minds. The world has always been changing; history lights that fact; but at times it changes more rapidly than at others. Today we are in the midst of a swirling torrent, bearing us away from much that we have known. The old is cracking up fast. No one knows what is to come, and countless fear the years

ahead. Some even imagine they see the passing of our civilization.

Well, you can't stand on a mountain and think that. There is something about a mountain which speaks of enduringness; speaks of hope, the kind of hope which lies in the heart of a child. Here is a boy of eight, growing up, just emerging into life. He is not bothered, as some of us are, by the fading of the old; his is a bright, new world in spite of occasional blackouts. In the middle of the night he comes and curls up by his father and says, "Daddy, why do they put out all the lights?" As much as to say, "what foolishness is this, man is perpetrating on himself?" Why do they? I fell to wondering why man is putting out, one by one, the lights of his world. It must seem strange to a child, born with a happy outlook and an expectant heart, looking for so much from life, to see his elders act like that. The child, so newly come from God cannot believe it must always be so. The world must change; he will get rid of that hate some day, for God is nigh him. There is something stable neath all this flux and change, he senses that; something in life which is greater than hate, stronger than ill-will. That something is God and this spiritual universe.

In the book, "Death Comes To The Archbishop," the author tells about the Acoma Indians of Colorado. The Acomas built their homes high up on a mesa, great flat ledges of rock which had withstood the erosions of years. There were food there, and drink, and beauty, but most of all, says the author, security, for the stair-case approach was easy to defend. Around them preyed the Apaches and the Navajos, but the Acomas did not fear; they had built their home upon a rock. Below, the sands had drifted high, blown hither and thither by fierce desert storms; above them clouds came and scudded across the sky, but the mesa - ah, there was something to stand on, to feel beneath their feet, something steady in the midst of fleeting time. "The Acomas," says the author, "who must share the universal longing for something permanent, enduring, without shadow of change, they had the idea in substance. They actually lived upon their rock; were born upon it and died upon it."

The strength of the hills is His also.

The strength of the mesa was theirs also. Our generation is longing for permanency like that; for something that will assure the future. One of our most loved hymns runs

*O Thou, who changeth not,
Abide with me.*

Aye, we have it there, the message of the mountain - stability in the midst of flux, eternity in the midst of time.

I like the "Taps" which our young people use in their services:

*Day is done, Gone the sun,
From the lake, From the hills,
From the sky, All is well,
Safely rest, God is nigh.*

The strength of the hill is His also. God is nigh. Stability! Permanence! Security!

What is the strength of the hill? It is also perspective. Seeing the invisible, seeing what those in the bush cannot see. A sense of far horizons. The dawn of boundlessness.

*The bird of dawning
Singeth all night long,
So hallowed and
So gracious is the time.*

Standing on a peak is like looking at the breaking light of dawn. For here we can begin to see things in their proper relations.

In talking with a man regarding the present situation, I felt reproved to have him remind me that the outburst of ambition to tyrannize over the world, is not something new; Rome, Genghis Khan, Charlemagne, Napoleon, The Kaiser and all their ilk, have gone on before. I knew that of course, and always have tried to read history with a true sense of perspective, but I needed to be reminded. How true it is that this outburst of insanity is not new; it has been going on for centuries, eons of time; our day is simply a continuation. Each age thinks it is the worst; we read, way back somewhere, of the world coming to an end. But it did not come to an end, and after Genghis Khan overran it, it straightened up again and went about its business.

As we talked, perspective helped us to see that our condition today, or any day, is not due to one, two or three nations. It is the outbreak of something fundamentally wrong in human nature. That some-

thing within man must be changed or hell will go right on into its full fury. It must be changed by injecting into or releasing within the hearts of men, that something finer which God has intended. Not until that spirit is born, can a new world be born. It is necessary now to halt aggression; but history tells us clearly that a new and better world waits upon a new and better state of mind and heart. Without this new state of heart, the world will go right on murdering, forever. Here is where the mountain comes in; here is where religion and God enter.

This suggestion of perspective which the mountain yields, brings us naturally very close to God. Have you ever wondered what you would be thinking if you were lying in a hospital rapidly approaching death, but with your mind quite able to think clearly? I went to such a one last week, and found her calm and happy. She told me of a picture in her mind, of a log cabin, a lake, a forest, and best of all, a purple mountain towering over all.

As I talked with her I had a feeling that Millet was very right when he said, "The end of the day is the proof of the picture." When the light is too dim for details, then it is the essentials must meet the test. As the shades of night begin to close about our day, then the essentials, if any, begin to appear. How true it is, "A man has only as much religion as he can command in an emergency."

Franz Werfel, in his book, "Embezzled Heaven," presents a sharp contrast between the intellectuals and the strength of that servant in the house. The intellectuals, so-called, were very well adjusted to ordinary life but when the storm came, they could not see very far. They were blinded to distances in the presence of death, while the poor, uneducated servant woman stood high and lifted up as on a mountain-top of vision and faith. She had a sense of far horizons and a glimpse of magnificent distances.

And that is what you and I stand in such need of, in these hours of trial. We need to be raised to a summit of vision where we will see into the past and into the future. Then this little day of ours, in which we are tormented by anxieties, and fears will take its place in the larger panorama of God's history. We will not fear the defeat of the day, for truth crushed

to earth will rise again. We will see the phalanxes of right forming behind the broken lines and will know that God, in His love, always wins the last battles. There have been wars before, there may be wars again, but war cannot destroy that which has come from God. So may we have, in these days, a sense of far horizons.

The strength of the hills is His also. What is that strength? Stability. Perspective. Yes, and a sense of purpose. In climbing a mountain you must follow a certain trail. When the top is reached there is a trail leading to a higher peak, and thus the whole system of trails unfolds before us. While down in the underbrush the hiker may well ask, why struggle thus? Why make all this effort for nothing? Why climb? But when he reaches the higher ranges, he knows. Life was made for climbing to loftier moral altitudes.

George Meredith once said of mountain-climbing, that every step is a debate between what you are and what you may become. What did he mean? He meant that you cannot take a step without changing your elevation. You may decide to go lower than you are and give up the struggle, as many do on steep mountains. You may elect to move higher. So at every step there is a debate - shall I go higher or lower? A debate, you see, between where you are and where you may go, between what you are and what you may become.

That struggle is yours and mine. It brings it very close to home. But we won't struggle upward if we do not have a goal: that is very sure. We have to have a look at the peak; keep it ever before us. We must sense the eternal problem of human destiny. We must visualize somehow, the purpose of God for our own lives and for mankind, and then at all costs, win that debate with ourselves. The free, full life comes only when we live for greater ends, only when we live for the purpose of God as revealed in His Son, Christ Jesus.

In His hands are the deep places of the earth; the strength of the hills is His also. Stability! Perspective! Purpose!

*We are rich through what we give;
and poor only through what we refuse and keep.*

And Be Ye Kind

CLARENCE EDWARD MACARTNEY

Text: Eph. 4:32. And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.

NOT all of us can be wise and learned. Not everyone can be eloquent. Not everyone can be witty. Not everyone can be famous. But all can be kind; and when we are kind one to another, we are near to the mind of God.

KINDNESS OF THOUGHT

Frequently we have come across those who carry a heavy burden of unkindness of thought toward others. Their path is darkened daily by the shadows cast by that thought. No word of reproach or hostility or dislike need be spoken. No deeds or injuries or vengeance need be done, for if the hostile thought is there, that is sufficient to hurt your soul. But how, one asks, if no hostile word is spoken, and no unkind deed is done, will it make any difference what is in my mind toward another? The answer is that there can be no hostile word or unfriendly act until there has first been an unkind thought. That thought may take the form of suspicion, or envy, or jealousy, or, worst of all, hate. Hannah More used to say that if she wanted to punish someone, she would persuade them to hate someone.

As a man thinketh in his heart, so is he. Your inner thoughts are the fountain whence flows the stream of your life. Hence the importance of right thinking, and the injury that is done by wrong thinking and unkind thoughts. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things." After he has given us that chain of Christian thinking, Paul makes the significant addition, "And the God of peace shall be with you."

Paul evidently was thinking of forgiveness when he said, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake,

hath forgiven you." If we want to be like God, then we must imitate God in His forgiveness. All of us depend on the forgiveness and mercy of God. For that reason none of us can dare to take an unforgiving attitude toward any human soul. Remember what He says here, "Even as God hath forgiven you." Remember that parable of Jesus, too, about the two debtors. One owed his Lord ten thousand talents, thousands upon thousands of dollars. When he had nothing with which to pay, and the king commanded him and his wife and children and all that he had to be sold, he fell down at the king's feet and besought him, saying, "Have patience with me, and I will pay thee all." Then the Lord of that servant had compassion on him and forgave him the debt. And what was the first thing that forgiven debtor did? As he went out he met one of his fellow servants who owed him just a hundred pence, and taking him by the throat said, "Pay me that thou owest." His fellow servant asked for mercy and a stay of judgment, promising to pay him all. But he showed no mercy and cast him into prison. When the matter was reported to the king, he summoned that ungrateful servant and said to him, "O thou wicked servant, I forgave thee all." "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not everyone his brother their trespasses."

KINDNESS OF SPEECH

Here is where a great many fail and break down in the Christian life. The tongue is man's glory, and also his shame. With the tongue man can praise God, comfort the mourner, instruct the ignorant, counsel the youth, inspire to nobler living; and yet with the same tongue, he can tempt to do evil, condemn the good, slander the worthy, and blaspheme God. St. James did not exaggerate in the slightest degree when he said that the tongue is a world of iniquity, which defileth the whole body and setteth on fire the course of nature, and is set on fire of hell; and that the man who does not bridle his tongue, and yet claims to be religious and Christian, proves thereby that his religion is vain.

I sometimes think that the tongue is the last citadel of the fortress of our fallen nature to be taken for God. The

Apostle imagines a man who might speak with the tongues of men and angels, be eloquent in all languages of the world and all unknown languages of the world to come, and yet be nothing because his tongue is not the tongue of kindness. It is the unkind tongue that disparages, despises, rails at the good, bears false witness and taketh up an evil report against his neighbor.

How deep and sore are the wounds inflicted by the unkind tongue, the slanderous, the lying, tongue, but how comforting and strengthening and soothing is the word of kindness, "spoken in season." In the Old Testament we have the good man sketched for us in the 15th Psalm: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

Love thinketh no evil. It does not rejoice in iniquity, but rejoiceth in the truth. The kind heart likes to speak the kind word rather than the evil word. Before an evil tale or an ill report passes the lips, the kind heart will say, First, is it true? Second, is it necessary? Third, is it kind? Few ill reports can succeed in passing those three gates. All of us need to utter the Psalmist's prayer, "Let the words of my mouth be acceptable in Thy sight, O Lord, my strength and my Redeemer." And that other prayer, too, "Set a watch, O Lord, over my mouth; keep the door of my lips."

KINDNESS OF DEED

We hear much and see much of the evil side of human nature. Evil deeds make news for gossiping tongues and for the newspapers. There is a vast amount of man's inhumanity to man; but over against that there is a vast amount of man's *humanity* to man, a vast amount of kindness done in the world. In those lines written above Tintern Abbey we are reminded of

*"That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."*

I sometimes wonder just what Wordsworth meant by "unremembered." Does he mean that these acts of kindness and

of love are unremembered by the recipient of them, or by the doer of them? I suppose it is the latter. That is undoubtedly what Jesus had in mind in the great judgment scene. There were those who appeared before the king of judgment who apparently had forgotten some of the acts and deeds of mercy which they had done in life, for when he said to them, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me," they answered, "Lord, when saw we thee an hungered and fed thee, and thirsty and gave thee drink: when saw we thee a stranger and took thee in, or naked and clothed thee: or when saw we thee sick and in prison and came unto thee?" But the king answered and said unto them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How bitter and distressing it would be in the judgment to be confronted by unkind deeds that we had done, and forgotten, but how pleasing it will be to be reminded of acts of kindness and of love which we have done, and then forgotten.

When John Henry Newman, the great Cardinal, first left the Church of England and went into the Roman Church he was lonely and homesick. Returning one day from a walk, he found a small package on his doorstep. When he opened it he found in it a silk handkerchief and a message of sympathy from a poor and humble person. Thirty years afterwards, when Newman was dying at Edgbaston, he asked one of his nurses to open a drawer and bring him a package. It was the package which had been left on his doorstep by some kind hand thirty years before. When he removed the faded covering, he took the silk handkerchief and had the nurse bind it round his head, and died with it on. The handkerchief was the symbol and reminder of the deed of kindness in the long ago. Now the recollection of it was his viaticum as he went down into the dark valley.

I was reading last week Isaak Walton's life of the English poet, George Herbert. Herbert was not only a poet, but his life

was saintly. Every week he would walk from his rectory at Bemberton to Salisbury, where he delighted in the music of the great cathedral, and where also he met together with friends of a musical turn of mind. On one of these journeys he came upon a poor man with a poorer horse. The horse had fallen on the roadway, and the carter was trying to get the horse to his feet. Herbert removed his canonical robes and helped the man to get the horse on its feet. Then he gave him money to get food for himself and his horse. His garments had been soiled in this act of mercy and kindness, and when he joined his friends at Salisbury and told them the reason for his stained garments, some of them derided him. But Herbert answered that the doing of that deed would be music to his soul in the night, and that if he was bound to pray for those in trouble, he was also bound to practice what he prayed.

It is your privilege and mine to be ministers of the kindness of God. When David, grateful to God that he had at length come to the throne of Israel, wished to give some expression to his gratitude, he asked his servants if there was any left of the house of Saul that he might show him the kindness of God, for Jonathan, his son's sake. In his own hour of need and danger the kindness of Jonathan had helped and strengthened David. Now he remembers that kindness and desires to show his gratitude for it by showing kindness to someone else. The one to whom he showed that kindness was Mephibosheth, the lame son of Jonathan. You can all show the kindness of God unto others. You can be the minister of God's kindness. This is the ministry which requires no seminary training and no laying on of the hands in ordination. It is a ministry which is open to all.

*Life is mostly froth and bubble,
Two things only stand as stone;
Pity in another's trouble,
Kindness in your own.*

Dwight L. Moody, on a certain occasion had shown great kindness to a friend. In thanking him, the friend said he hoped one day that he would be able to repay the kindness of Moody. In his quick abrupt way, Moody answered, "Don't wait for me! Do it to the first person who comes along!"

The Playboy of Palestine

WILLIAM GODDARD SHERMAN

Text: Luke 15:11

IN HIS volume on the parables of Jesus, Archbishop Trent called the Parable of the Prodigal Son "the pearl and crown of them all." Surely no other story touches the heartstrings as does this parable of our Saviour. In every age it has been the best-loved of the parables, for it sets forth so vividly and unforgettably the forgiving love of God.

Taking the story as a panorama of redemption, we see first

THE SINFUL SON

Apparently the father was a man of wealth, and therefore a considerable inheritance fell to the prodigal son. The young play-boy was not content with the routine of the father's household. He craved excitement. He felt that life was not giving him its best because he was not sharing in the revelries of the gayer kind of night life of the big city.

What an apt description of an attitude so prevalent in America. Fed by the moving pictures, radio and television, the feeling increases that really to live one must hold a cocktail glass in one hand, a cigarette in the other, and share all the thrills of secularism.

So the cry of the discontented son was "Give me the portion of thy substance that falleth to me." He wanted to be freed from the restrictions of convention, released from the monopoly of a moldy morality. He was young and life is to be lived with zest!

The second characterization portrayed in the panorama is

THE SORROWFUL SWINEHERD

What has happened to the young man who set out to enjoy life, with the fortune at his disposal, and no boring conventions to restrict him? We see him tending swine - the lowest possible depth for a Hebrew lad. He is in dire want; he is penniless and friendless. Where is the happiness which he was so certain would be his as soon as he became free from moral restrictions?

Here is the bitter truth which too many learn too late. Our greatest freedom comes

not by abandoning God, but by surrendering to Him. The prodigal son, throwing the precepts of his faith to the four winds sought greater freedom apart from Jehovah. But just as soon as he violated God's law, he became a victim of that law. Laws are created to insure freedom, not to curb it. Discarding the laws either of God or society does not produce freedom, it destroys freedom.

The sinful son was sorrowful because he discovered by bitter experience the inexorableness of the moral law. Surrender to the lust of the flesh produces only enslavement, never freedom. Alienation from God cuts one off from the source of life's strength, and deprives him of life's greatest blessing, communion with the Infinite. Thus alienated and enslaved, the prodigal has cause to be sorrowful.

The third characterization of the parable is that of

THE SURRENDERED SERVANT

He discovered that the far country of sin only increases sorrow, it never brings satisfaction. His real happiness has been in the presence of his father, bound by what he had regarded as outmoded restrictions.

Many have seen as superficial the repentance of the prodigal. It is argued that a man driven by hunger will make the wildest claims and perform drastic deeds. So let it be that hunger drove him home! The point is that he recognized the shallowness of his situation. He discovered that actually he had been wealthy and free before he received his inheritance or his freedom. By whatever means he came to repent, it is certain that he renounced his evil desire, and earnestly wished to return to the loving atmosphere of his father's house.

Surely there is within his intent the essential element of repentance: humility. Listen to what he was going to say to his father: "I have sinned against heaven and in thy sight. I am no more worthy to be called thy son: make me as one of thy hired servants."

Humility is the gateway to heaven. It is not humility itself which saves, but it is humility which leads to salvation. One cannot be redeemed until he first recognizes his need for redemption. The self-satisfied do not seek salvation, and no

man finds salvation who is not seeking it. God does not save us against our wills.

An incident from the life of Peter gives us an indication of what our own attitude must be. He found himself in the presence of that Perfect Purity and Holiness. Realizing his own unworthiness, he cast himself at the feet of the Saviour, crying, "Depart from me, for I am a sinful man, O Lord." It is not until we are encompassed by such a spirit of humility that Christ can be exalted in our hearts. There is never room for both self and the Saviour on the throne of the human heart.

Turn next to the words of Jesus' narrative, "And he arose and came to his father." In this we see

THE SAVED SINNER

The prodigal discovered by bitter experience that the far country of sin destroyed life's deepest satisfactions. In the evil world which lures there is only bitterness and remorse never the happiness which is promised. That the far country is ever the dwelling of deceit and destruction.

Returning to the father's house the wayward son found salvation. So we are brought face to face with this undying truth: salvation for every soul comes when we forsake the far country of sin and return to the fold of God.

Salvation means that when we return we find pardon for all our sins. The cry of divine forgiveness is one which is wrung from the depths of the soul of humanity. It remains mankind's most desperate need, because it is sin which cuts us off from communion with God. The Scripture says, "The wages of sin is death." That means spiritual death, and spiritual death is eternal separation from our heavenly Father.

When we rightly understand sin and its penalty, we become profoundly aware of the blessedness of His forgiveness. For God's forgiveness means that the penalty is removed, and our communion with God is restored. Never let us regard as of little concern that which can destroy eternally the fellowship between man and his Creator. Sin is in the soul of man, when clearly perceived, is the most terrible fact of our existence. Divine forgiveness thereby becomes our richest blessing.

When the prodigal returned he found

forgiveness. He also was granted restoration. Here is the depth of divine mercy which lifts us out of the horrible pit and sets our feet upon a rock. Sin's penalty is destroyed, but even more than this is true: our original glory and grandeur is newly granted. The image of the Divine within us, defeated by sin's destructiveness, is restored; communion with God is re-established.

This is the very heart of the Christian Gospel. All other aspects are secondary. Christian ethics, noble character, happier lives, enriched society - these are all the fruits of the faith. The central Christian truth is the forgiveness of sin through the sacrifice of Christ, and man's restoration to divine fellowship and favor.

Lastly do we see described

THE SATISFIED SAVIOUR

The father in this story which Jesus told, was not content until the prodigal returned. Now the parable begins with these words, "A certain man had two sons." Note then that the father was not satisfied until his whole family was safe within his house.

It is easy for us to allow our personal relationship to God to constitute our full concept of Christianity and God's satisfaction. There is, indeed, rejoicing in heaven over every single sinner who repents. But make no mistake about it, God is not satisfied until all His creation becomes His redeemed.

The Apostle Paul, writing the Romans, quoted the Old Testament promise, "Every knee shall bow and every tongue shall confess to God." The Saviour shall not be satisfied until His prophecy is brought to fulfillment.

Clearly the parable of the prodigal son leaves us with a two-fold challenge. First that we forsake the far country of sin and seek the shelter of the Father's house, for only by so doing can we find redemption for our souls. Secondly, we must reach the world for Christ, for there are yet untold thousands who have not heard the message of forgiving grace. Our horizons must be widened to include those in sin's far country, that they, too may be restored to divine fellowship.

Until this two-fold task is accomplished, our Saviour cannot be satisfied.

The Final Test

JAMES REID

Text. Matt. 25:34-40 Then shall the king say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

TO many people Christ's picture of the judgment is not very real. The whole idea of the future life is rather vague and shadowy. But whether people accept it or not, this parable already judges us. When we read it we stand before the judgment seat. It rings a warning bell in the conscience. In our hearts we know that this conduct which Christ describes is the final test of character. We are, as we read this story, brought to judgment. We are standing in the naked light of reality. "Inasmuch as ye did, or did not, to one of the least of these." That is the final test which decided the value of our lives.

But what is this test which God will apply and which Christ, by the very quality of His own spirit, applies to all who confront Him? It is not a theological test. It is not concerned with orthodox beliefs. It is not even the test of an experience. Neither shall we be judged by whether we can say that we have been "born" again, as some people imagine. It is the test of whether or not we have cared about people, and especially about those who most needed our care. Have we been sensitive to the needs of people and done our best to meet those needs? It is this care about people that Jesus calls love, and on which He puts such awesome importance. We often forget that every man, woman and child is an individual person. We talk sometimes about the masses, "lumping our kind" together, as Browning says. There is no such thing as a mass of people. There is only a multitude of individuals, each of whom is a little world in himself, with his own needs and struggles, hopes and fears. This is God's way of thinking about people.

*God singles out unit by unit.
Thou and God exist.*

God waits to give to each of us His attention, all His love, as if there were no one else in the world.

This care about people is more and more recognized as the real root of all social progress. Here as elsewhere Jesus has struck the keynote. The final test of all systems of government is whether and how much individuals count. The final condemnation of any creed or system is that it turns people into things. When Jesus applied this test He spoke mainly of material needs, though we must remember that He often used pictorial language. But He would be the last to suggest that our deepest needs are material. Philanthropy that is merely material may easily treat men and women as things.

But there are people whose need is to find the way out of loneliness and futility. There are those who feel the pressure of a hostile world and who need to be assured that behind the apparent hostility of life there is a love that cares. Some are carrying secret burdens of sorrow or shame who need the help which will bring them comfort and release. There are multitudes whose greatest need is to be understood and who, for want of love in their early days, have gone off the rails or become rebels. "If only I had had a father like you," said a lad in a reform school to the warden of it, "I should have been different."

It is these personal needs that are crying out to be met on every hand, and only love can meet them. "If I give all my goods to feed the poor," wrote Paul, "and have not love, it profiteth me nothing." This kind of love is not easy. It needs imagination - the habit of putting ourselves in the place of others. It needs the power to see below the surface of what may appear to be unlovely and even squalid. People will only open their hearts in an atmosphere of love and understanding like flowers, which unfold at the touch of sunlight.

Most people, looking back on life, have regrets, and one of the saddest is the knowledge that we failed someone in his or her hour of need. We did not see or realize it until it was too late. A word of encouragement or of hope might have made

all the difference. But somehow we were engrossed in our own affairs. We lacked a sympathetic imagination. Is not this what Jesus is seeking to kindle when He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It will help us care about people if we think this out. It means that He is so bound up with men and women, so much one with them through His love for them, that whatever we do for them is done for Him. This vicarious interest in people is common in ordinary life. Someone comes to us with a letter from a great friend who says that whatever we can do for this person is done for him. We may not be the least interested in the stranger for his own sake; we may not even find him attractive. But we see our friend in him and serve our friend through him. Christ would have us see Him in anyone who needs our help. We may not see much in them, may even be repelled by what we see. But behind them stands the Master, offering us the opportunity to do Him a service. It is, in fact, the only way in which our love for Him can find a channel.

But there is something more. We can learn to see people through the eyes of His love, and that may change our whole outlook. Most of us have known a family in which there was a defective child. It might be deformed in body, or defective in mind, to our eyes merely pathetic or even repulsive. But as the mother looks at the child there is a light in her eyes that reflects something infinitely precious. She sees what her poor child might be, if only he had his chance. She treasures every glimmer of affection, every quality in him that is beautiful. We feel that her love will follow him with tenderness and faith to the end of life and beyond, where broken things will be made perfect. In the light of that love, for us too, something lovable begins to shine in what was unlovely before.

That is indeed how Christ makes us feel about people. In His presence and through His love, the leper, the cripple, the outcast like Zacchaeus, are all lifted to the level of God's family. This is one of the things we need Him to do for us continually. In this deadening, blinding world we shall always need to have Him

keep alive in us this care for people. When we are tempted to coldness or contempt we shall need to hear Him say "Inasmuch as ye do it unto one of the least of these, ye do it unto me."

PURELY BUSINESS

(From Page 254)

wage demands on the part of workers. At the same time the printing trade press is quite concerned about "captive," or privately owned printing establishments. To the man who buys printing for his living, the situation appears to be fairly simple.

During the depression men were glad to have work which would support their families, and satisfied to give their employer productivity in exchange for wages. I do not mean to imply that unions were angelic then, or that nobody shirked. But enough people were out of work to create a general feeling that a job was desirable *per se* and that the possession of work was to be guarded by producing to the best of one's ability. No one wants to return to depression conditions, but the sobering fact is that the attitudes and practices of today may well bring economic disaster upon us once again. Everyone must realize that while conditions have changed, and employment is ample, the same need for productivity exists.

The origin of today's work psychosis is not hard to find. Wartime conditions, with employers vying for employees - offering unheard of salaries, bonuses, concessions, and the like all served to make the worker believe that high income was his just right, regardless of ability or willingness to work. This attitude played right into the hands of the union leaders, who lost no time in convincing their members that the boss is always rich and that regardless of what the worker is receiving in the line of wages, it is not enough by far. With the proper kind of pressure, a higher income can be achieved not just once, but repeatedly.

At the very same time, workers are encouraged to produce less in order to create a heavier demand for labor, thus reinforcing the union demands for wage increases. Workers have been taught to look down on employers as greedy cap-

italists, and to give as little as possible in the line of loyalty, respect and craftsmanship. It is a fact that our labor leaders can hold their extensive power only by this sort of an approach.

Publishers know the net result all too well. We see it in the industries which we serve. Our own printing costs have risen repeatedly, not just to the point of covering regular wage increases, which are high enough, but considerably beyond that point. The marked decrease in the productivity of printing shops is reflected in cost increases as large as those caused by the wage increases. In practically every line of publishing endeavor, costs have ascended faster than it is economically possible to pass on the burden along to readers and advertisers. The inescapable consequence: economic disaster for many publications.

It can be accepted as a fair truism that the average publisher likes his business (though heaven only knows why!) and wants to remain in it. So he has to look for various alternatives in printing: to set up his own small shop or to take his work to a cut-rate house. In any case there is an exodus of business from the commercial printer. We may love our printers, but there is no choice in the matter.

It is this editor's belief that the printing trade unions are killing the goose that lays the golden eggs, and many thinking printers concur wholeheartedly with this view. Each time the press room men obtain a raise, more captive plants are set up, more Mimeographs, Davidsons and Multiliths are sold, taking bread and butter business from the printer. Each time the compositors demand and get more money, manufacturers of equipment like the Varsity reaper the harvest. Printing can be, and is likely to be, priced right out of the market.

To get back to the original theme here, the situation would not be nearly so serious if unions, along with their objective of obtaining pay increases, would insist that workmen observe high standards of craftsmanship, deliver a full day's work, and recognize the community of interest which exists among employers and employees alike, in every kind of business. If the unions will not, or cannot recognize their responsibility in this regard, the

printing industry will wind up producing goods which few, indeed, can afford to buy.

JUNIOR PULPIT

THE PLUMB LINE

Text: Amos 7:8. Then said the Lord, I will set a plumbline in the midst of my people Israel.

If you ever watched a mason building the wall of a brick or stone house, you probably noticed how careful he was to put each stone or brick exactly in the right place. Each stone has to be well and truly placed in order that the wall may be perfectly upright and not leaning to one side or the other. To make sure that the wall is properly built, the mason has and uses a long piece of string which has a lead weight fastened to one end of it, which he calls his plumbline; and he hangs it close to the wall to see whether the wall is just as straight as the string which has the lead weight on its end.

Not long ago a father taught his son to use the plumbline while building a brick wall. The father had to go away for a few days and before he left he told his son to continue at work on the wall and to build as much as he could, by himself. Pleased that his father trusted him to build without any help or guidance, the young mason did work hard and he added several feet to the height of the wall before his father returned. The lad was proud of his work, but then came the test by the plumbline. They found the lower part of the section he had built all by himself was a wee three sixteenth of an inch off the straight vertical, less than one quarter inch.

"I'm sorry son," said the father, "but we are going to have to take down all that you have built and rebuild it again." Of course the boy was disappointed and he said, "You are very hard to please, father. It is so little out of true."

"Well," replied the father, "just look at this," and he held the plumbline higher up and found that the wall would be three quarters of an inch out of line, just four times as bad as it was lower down, and the son realized that the wall was leaning over and would keep getting worse the more they built and so they would have to tear it down to the point where it started

to be untrue.

Our text says that God, Himself, said, "I will set a plumbline in the midst of my people Israel." Just as a mason tests his wall with a plumbline, so God tests the lives of His people. He tests them by seeing whether they are building their life and character in a straight and true way, according to the word He has taught us. When He sometimes finds actions and character that are not straight and not in line with His teachings, He is sorry; because the life that is off the straight and is not truly upright is ruined, like a badly built wall that leans over and has to be pulled down and rebuilt.

The fault in the building the boy did on that wall shows that even a small error grows greater and more serious the higher the wall is built. It leans over more and more. Just so your daily conduct if you begin to go wrong in little things which you may think do not matter. That little wrong doing will gradually become larger and larger until it will throw your whole life out of true uprightness.

Do your best, always. Do your best in the little things as well as in the great, for Jesus says, "*He that is faithful in that which is least, is faithful also in much.*"

*Build it well, whate're you do;
Build it straight, and strong, and true;
Build it clear, and high, and broad,
Build it for the eyes of God.*

THE TRAFFIC SIGNAL

Text: II Cor. 6:2. Now is the appointed time.

At the most important street crossings in our towns and cities stands a friend, of whom, nowadays you are being taught to take notice, the traffic signal, sending out constantly its colored warnings, at one moment red, at another, orange, at another green. No doubt you could tell me just what the different colors mean.

Red means 'Stop!' At one time I remember in our General Assembly, a great gathering of ministers and officers, a red light used to pop out on the clerk's table to warn speakers that their time for speaking was up; and a very useful plan it was for longwinded people. In life, itself, there are warning lights too. One is pain. Pain is something we don't alto-

gether understand, but it's often useful because when it flashes it's warning signal it indicates something is wrong and so helps the doctor to heal it. Another little warning light is what we call conscience. When asked what conscience is, a small boy declared, "Conscience is a thing inside me that tells me when Will Smith has done something wrong."

A very convenient sort of conscience. Only, of course, conscience is a warning for ourselves, not for others.

Now, what about the next color, the orange signal? It reminds me of an old Irish woman visiting London for the first time. She was standing at Picadilly Circus, puzzled about crossing over. So she politely asked a policeman. In his joking way he explained that whenever the traffic light went red, that represented England and she must stay where she was; but when the light changed to green that stood for Ireland and she could cross safely. She got across safely, but was so pleased that she went back to thank the policeman, when the light turned green again. Then when it turned to orange for a fleeting moment, she added, "Glory be, they don't give the orangemen much time to cross, do they?"

In life, too, we need advice like that. Its message is 'Be prepared,' because it is only those who are prepared, which the five foolish virgins were not, who can seize their opportunities when they come.

Then, finally, comes the green light. It means, 'All is clear. Come over now.' Well, there's a safe green signal in life, like that. It is an invitation we can safely accept, for it is God who gives it to us through His Son, who says, 'I am the way. Come follow me,' and through His apostle who added, 'Now is the accepted time.'

Expository Times

The Power Of A Nation At Prayer

"The spectacle of a nation praying is more awe-inspiring than the explosion of an Atomic Bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God."

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THE POWER OF AN INCENTIVE

Text: John 2:25. He knew what was in man.

Somewhere, in the juvenile literature, there is the tale of a boy who grew up in a hovel in an ancient city. Often he could be seen with his tousled hair flying around his dirty little face, pelting with stones the carriages that went by, or teasing the smaller children of the neighborhood. One day an imposing carriage drove up to his door, and an emissary from the palace alighted. Calling the boy from his play, the man asked him to lift his shirt so that he might look for a birthmark on the boy's back. Finding it he called the others from the carriage to confirm his belief that the lad was the lost Prince who had been kidnapped at birth by enemies of the King.

Before the boy could be taken to the palace, the king's emissaries asked him to keep his secret for a few days while they prepared the country and the king for the Prince's return.

During the coming days the neighborhood children, not knowing this, marvelled at the change that took place in the boy. Now his face often bore the marks of having been scrubbed; his hair was combed. He no longer threw rocks at passing carriages, but gravely answered travelers' questions when they inquired directions. Even at play, there was evidence of the new consciousness of leadership that came with the discovery of his royal blood.

There was no princeliness in a boy who believed himself a waif. We may well ask if we do not need more reminders than we commonly get, of "the eternity hidden in our hearts" if we are to live up to it!

HOW THEY PRAYED

Text: 1 Thess. 5:17. Pray without ceasing.

George Whitfield, the famous English evangelist, said, "O Lord, give me souls or take my soul."

Henry Martyn, missionary, cried as he knelt on India's coral strands, "Here let me burn out for God."

David Brainard, missionary to the North American Indians, declared, "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more." The last words written in his diary, seven days before he died, were, "Oh, come, Lord Jesus, come quickly. Amen."

Thomas a Kempis said, "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set it where Thou wilt, and deal with me in all things as Thou wilt."

Dwight L. Moody implored, "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed thus on the night preceding his appearance before the Diet of Worms; "Do Thou, my God, stand by against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed thus when as a young missionary candidate he knelt on the banks of the Lossie, "O Lord, send me to the darkest spot on earth."

THE HIDDEN LIFE

Text: Col. 3:3. For ye are dead, and your life is hid with Christ in God.

Two trees stood side by side in an orchard. The one gave every sign of health and was laden with ripe, luscious fruit. The other tree had many sear and yellow leaves and its fruit was sickly and imperfect. The difference between the two was simply this: the one was sound at the roots, the other was not. The root, though unseen, tells the whole story of the tree's state of health.

So it is with the Christian. What determines his state of health is the soundness or unsoundness of his hidden, or inner life. And that simply raises the question, How does he stand related to Christ? Does he own Him as his Lord and Master? Has he found in Him an answer to his longings and his prayers? If he is rightly related to Christ, he is sound and healthy at the roots; for in Christ alone do we attain to newness of life, and in Him are our lives hid, just as living seed is hid in the ground as it issues into life and fruit.



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A REDEMPITIVE FAITH

Text: Prov. 29:18. *Where there is no vision the people perish.*

A Hollywood motion picture has portrayed Henry Hudson at the climax of his daring journey into the northland, standing with his young lieutenant upon a high bluff overlooking the bay that now bears the famous explorer's name. For a long moment, silenced by the immensity and beauty of it all, neither adventurer spoke. Then, abruptly, the young man turned to the great leader and cried, "Sir, it's all yours! All you need to do is to go down and take it!"

Hudson, gazing with tear-dimmed eyes upon the expanse of beauty unfolding before him, softly replied, "Before we can take it with our hands, we must take it with our hearts." This is one of the most needed insights of our day. What we take with our hands will be lost. What we take with our hearts will endure.

WHERE WOULD HE GO IF HE LIVED TODAY?

Text: ICor. 6:19. *Know ye not that your body is the temple of the Holy Ghost which is in you.*

During the frontier days, the driver of a covered wagon, stopped his horses on the street of a little town and called to a passing man, "Hey, any saloons in town?"

"Sure, we got four," boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop," called the man.

"I can't stop here," replied the driver. "I've got four boys in this wagon."

"Why," again called the townsman, "What is your business?"

"My business is to raise these boys for God, and I can't do that in a town with four saloons," and he hurried his horses on, soon to disappear from sight around a bend in the road.

CHRIST'S LIFE IN US

Text: Gal. 2:20. *Christ liveth in me.*

A little boy on crutches was hurriedly making his way to the passenger gate of a big railway station with a basket of fruit and candies. Amid the rushing passengers, a young man accidentally hit the



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basket, knocking its contents in every direction. He only stopped long enough to scold the lad for being in his way.

But another young man who was passing, saw the boy's distress, and began picking up the scattered fruit. As he put them in the basket, he put a dollar in the cripple's hand. With a "Better luck next time," and a smile, he went on his way. "Hey, mister," called the little fellow, "are you Jesus?"

"No," answered the friend, "I'm only one of His followers."

What a testimony it would be, if all His followers were like that young man!"

LESSON IN SOCIALISM

As a teacher in the public school, I find that the socialist-communist idea of taking "from each according to his ability" is now generally accepted without question by most of our pupils. In an effort to explain the fallacy of this theory I sometimes try this approach with my pupils.

When one of the brighter or harder-working pupils makes a grade of 95 in a test, I suggest that I take away 20 points and give them to a student who had made only 55 points on his test. Thus each would contribute according to his ability and, since each would have a passing mark, each would receive according to his need. After I have juggled the grades of all the pupils in this fashion, the result is usually a "common ownership" grade of between 75 and 80, the minimum needed for passing or for survival. Then I speculate with the pupils as to the probable results if I actually used the socialistic theory for grading test papers.

First, the highly productive pupils, and they are always a minority in school as well as in life, would soon lose all incentive for producing. Why strive to make a high grade if part of it is taken away from you by "authority" and given to someone else?

Second, the less productive pupils, a majority in school as everywhere, would for a time, be relieved of the necessity to study or to produce. This socialist-communist system would continue until the high producers had sunk or had been driven down to the level of the low producers. At that point, in order for anyone

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to survive, the "authority" would have no alternative but to begin a system of compulsory labor and punishments against even the low producers. They, of course, would then complain bitterly, but without understanding.

Finally, I return the discussion to the idea of freedom and enterprise, the market economy, where each person has freedom of choice, and is responsible for his own decisions and welfare.

Gratifying enough, most of my pupils then understand what I mean when I explain that socialism, even in a democracy, will eventually result in living death for all except the "authorities" and a few of their favorite lackies.

Thomas J. Shelly

BOOKS

THIS DO - AND LIVE. By Roy M. Pearson.
Abingdon Press. 124 pp. \$3.00.

A well known minister of a Massachusetts Congregational Church, author of a prize sermon which was dramatized for radio and many others, Mr. Pearson here offers personal and practical messages to aid in finding a rich and fuller Christian life. To show how one must make a steadfast decision for Christ and then build all his life around it, he gives 11 chapters of such advice as "Decide, Hear God Speak, Make Peace with Yourself, Be ware of Goodness, Be Willing to Be Wasted and Thank God For Death." Under the thought-provoking title, "Get Out of the Church?" ("first be reconciled.") he tells his readers to put the church behind as a beach-head and carry on the invasion, and make a plea for Christian action in the world where the great decisions are made, that the work of the politician, the teacher, the housewife, is as important as that of the minister, so Christians must infiltrate the whole world. Here is a commonsense approach to guide in using religion in today's troubled world.

Claude Richmond

LITTLE PRAYERS FOR PERSONAL POISE
by Helen L. Toner. Bethany. 64 pp. \$1.25.

An ordained minister with internship in psychiatric work in a State Hospital, pastor and author, Miss Toner here offers her second volume to religious readers. In it she gives brief, meditative prayers for adult and older youth seeking the poise of assured Christians. They are grouped into "Seeking New Attitudes," "For Grace at Table," and "On Special Occasions," each of the 64 having a separate page. There is variety of form and content to match the variety of purpose indicated in the captions: Self-Examination, For One Who Stands Alone, After a Family Quarrel, A Mother Seeks Patience

Claude Richmond

PRAYER MEETING TALKS AND OUTLINES
by various writers. Baker. 96 pp. \$1.75.

Seventh in the Minister's Handbook series of the publishers, this little volume contains rich suggestions for devotional talks suitable for many occasions especially for the mid-week service. Each talk has suggested Scripture, hymns, quotations, under attractive titles such as Abiding In Christ, Almost Christians, The Power of Example, Growing in Grace, Remember the Sabbath Day, and Christian Liberty. The talks are carefully arranged under appropriate outline heads. Thus, "Our Risen Saviour" is a talk on the Angel's Message, Mark 16:6,7, which he says brings the glad tidings that He who once died for us now lives for us, that the grave is the only place where true seekers of Jesus may not find Him, and that such seekers have

nothing to fear, while all who know the glad tidings are bound to tell them to others.

Claude Richmond

THE RELIGIOUS BODIES OF AMERICA, by J. E. Mayer, Concordia. 587 pp.

This new book, big in size, comprehensive in content and conception, gives remarkably complete and up-to-date information on the churches of America, about 250 of them, with calm, objective interpretation and attempt to correct trends not compatible with the Christian faith. The author, professor of systematic theology in Concordia Seminary, St. Louis, with almost forty years of teaching and other church activities behind him, is emphatically not a liberal, as the term is commonly applied, and frankly a confessional Lutheran, taking his stand firmly upon the Bible, which does not at all prevent him from being fair to all and cordially sympathetic with all who are in the unity of faith in Christ.

This is a thoroughly scholarly, well organized and well written book. The bibliographies on each subject are full and complete. Glossaries of technical and unfamiliar terms, a table of statistics, a good index are most helpful. Characteristic quotations and excerpts from authorities abound. The sound method which differentiates this treatise from others in the field is the classification by historical origin and development, basic principle and practice, instead of proceeding alphabetically or topically by treating the teachings of each church body under the various heads of Christian dogmatics. The treatment is therefore not atomistic but satisfyingly organic.

A view of the Contents will illustrate the statement: Beginning with the Eastern Orthodox Church there follow in successive parts, The Roman Catholic Church, Lutheranism. The Reformed Bodies, The Arminian Bodies, Unionizing Churches, The Enthusiastic or Inner Light Bodies, Millennial, Interdenominational trends and organizations, anthropocentric and antitrinitarian bodies, egocentric or healing cults, esoteric and miscellaneous groups. All the Parts are of course sub-divided into their components. For reference and for reading, a remarkable piece of work for the scholar and layman alike. Paul H. Roth

THE PRICE AND THE PRIZE, by Culbert G. Rutenber. Judson Press. 109 pp. \$1.50.

And attempted answer to Youth's questions, "What is sin?" and "What is the significance of Christ's Cross?" The author presents in a very readable and clear-cut manner, for both Youth and Adult to ponder, a series of theological dissertations on the great queries of the Christian Faith. The book consists of a series of brief meditations given to Young People's Groups. The author presents the conservative point practical point of view. At times the author seems to be talking down to youth instead of speaking out to them, in his use

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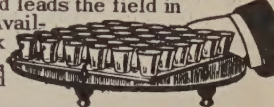
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of conventional expressions, but his presentation is thought provoking and pointed. Regardless of one's theological predilections the book is very much worth reading.

Roy C. Helfenstein

AGAINST THE STREAM, by Karl Barth. Philosophical. 252 pp. \$3.75.

Profound and profitable are these writings of one of the most renowned of present day theologians. The volume is comprised of lectures and occasional papers produced between 1946 and 1952. The bulk of the material deals with political questions, but the thoughts on these various questions are set within a Christian framework. The section discussing the nature of the real Church will merit continual restudy. Whether or not one always agrees with him, Barth is recognized as a writer who must be read and understood by every well-informed minister.

W.G. Sherman

THE DAWN OF THE POST-MODERN ERA, by Elwyn Trueblood, Philosophical Library, 198 pp. \$3.75.

"We have tried to meet expanding time, expanding space, and expanding energy with decreased personalism, decreased morality, and decreased religion. It simply does not work." This is the thesis of the author, Elwyn Trueblood, as he describes man's spiritual and moral needs in this atomic age. He contends that we have given our time and thought to secondary concerns but the new era of atomic power demands concentration upon primary issues. This will be found to be a stimulating and challenging volume.

W.G. Sherman

I HAVE CALLED YOU FRIENDS, by Kelly O'Neal. Bethany Press. 160 pp. \$2.50

The author is minister in Central Christian Church of Denver. He has been a teacher of philosophy and church administration. He has an earlier book to his credit. The main subject for every sermon is Friendship, and particularly the Friendship of Jesus. We "see how Jesus operated as a friend." The author makes no claim for the authenticity of any of things he says regarding ten friends of Jesus. He moves far into the realm of imagination." Look again at his name: who would wish, who would dare to check the active imagination of an Irishman? Not this reviewer, he goes right along with the O'Neal, not always agreeing but always enjoying. Read "Judas Who Did Not Believe," and "An Unnamed Friend Who Believed Secretly," to see this controlled imagination at work. Read all ten of the sermons; "Andrew who made the great discovery; John the Baptist who shared the dream; Peter who believed as an average man believes; John who understood more completely; Nicodemus who wanted to believe. The Bethany Family who had a spare room; Zachaeus who dined and discovered life; Thomas who asked for more evidence." Don't you

find the subtitles arresting? All have one thing in common, the friendship of Jesus. They had that, and what it did in them, and what they did or did not do with it - you will find all that makes most interesting and suggestive reading. Even the preface is a fine discussion of friendship. One minor note; the sermons are somewhat long, averaging over fourteen pages each, but again, who would try to check an Irishman rolling along in "spate"?

Wm. Tait Paterson

RELEVANCE

(From Page 260)

never thirst." It is the testimony of history that when these great truths of the relevance of Jesus have been emphasized life has been noblest, and the church has moved upward to greater heights. With a new emphasis upon Jesus for our day will come fresh spiritual vitality and virility.

The world waits for a group of disciples who will endeavor to put into life the indispensable elements of faith, and hope and trust. Life can rise no higher than the living of Christians. When we yield ourselves wholeheartedly to Christ, then the Kingdom of God will come. There is a standard for us. It is found in Jesus.

*O Lord and Saviour of us all,
What'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.*

DELINQUENCY

(From Page 158)

and labor organizations should be concerned with the problem. Many already are. They can help to keep public interest alive. They should support the activities of the agencies and organizations which work with families and children. It would be desirable to have local committees representative of all those who are concerned with the problem.

TREATMENT

We should treat delinquency as a disease, just as we deal with infantile paralysis or any other disease. It is a greater menace than any disease. The greatest hope of lessening delinquency is by team work on a continuing basis.

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TACTICS

(From page 261)

ments intended to keep a hypothetical foe from getting at him prevented him from getting at the real enemy at once. He thus lost the psychological moment for attack. At first I attributed to him a masterly strategy in so long concealing his true objective; he was, I thought, only reconnoitering in force, before calling up his reserves and delivering a decisive blow at an unexpected point. At last the suspicion came that he had no objective and that he did not even know that he should have one. He had never pondered his text about the futility of fighting as "one that beateth the air."

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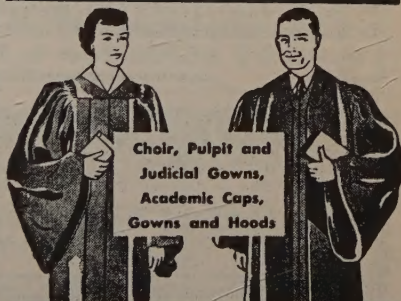
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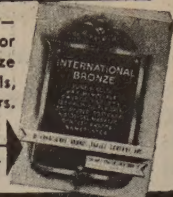
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